

OGDEN, UTAH, SATURDAY, JANUARY 5, 1918

Work for This Famous Cathedral Started 100 Years Ago

SURELY a far cry it has been from a century ago, when the one little church, built in St. Louis by the Spaniards, was found with "no doors, no windows, no floor, no furniture," up to the present well-ordered province of St. Louis, with its archdiocese and five dioceses all centering around the city, and its Catholic population of 420,000 in the archdiocese, supplemented by nearly 250,000 in the five outlying dioceses; with its present new cathedral, a \$2,000,000 structure, and its new diocesan seminary, spacious and unsurpassed in any part of the country; with its almost 1,000 churches and missions in the province, its Catholic schools, academies and high schools, its Catholic charities and religious orders, and, most of all, the traditions of piety, the "odor of sanctity," inseparable from the name of this great midland city, originating the familiar saying of travelers, half scoffing, half admiring, that "the cross is a part of the St. Louis Union Station."

On Way to Canonization.

There is but one American saint, according to Catholic Church annals—St. Rose of Lima—and yet in the archdiocese of St. Louis, scarce as is the American quota, there lived and labored a century ago, two who in Rome are on the way toward canonization, having now reached the rank of beatification—Blessed Felix de Andreis, an early missionary, who slept on the hard earth floor, on the very cathedral grounds on Walnut street, and above whose body a star at noonday shone, so old people say who went to his funeral; and the other a woman saint, a Sacred Heart nun of St. Charles, Blessed Mother Barat, who went back to France to die.

Trials were great for the St. Louis saints of a century ago, in a community which Catholics and Protestants alike agreed to be godless, and sadly lacking, even in the conventionalities of life, not to speak of sacred obligations.

Some of the leading citizens of those days were "Nullifidians," as they called themselves—people "of no religion whatever."

Rev. Dr. C. L. Souvay of Kenrick Seminary, in a monograph, has brought to light the names of some of these Nullifidians, men, he says, who were "broad-minded citizens, moved by the liberal principle that churches contribute powerfully to the welfare of the city and are excellent institutions—for other people." In the list of such people, who generously handed out \$100 for Catholic or Presbyterian alike—in their beginnings here 100 years ago—are enumerated Alexander McNair, afterwards governor; Thomas H. Benton, P. J. and J. G. Lindell, Fred Bates, S. Hammond, Thomas Douglass, Joseph Charles, William Clark and "scores of others."

Opposition to Theater.

It might be said that the churchmen held up a high standard. This is shown in the earnest exhortation against ever planting a cathedral in St. Louis, amusing enough to the world of today, uttered by Bishop Flaget of Bardonia (whom Catholic history chronicles as "the saintly bishop of Bardonia"), because there was a theater here.

There was a question, 100 years ago, as to whether the old town of St. Genevieve, Mo., should be the see city, or whether it should be St. Louis. Bishop Flaget wrote in an early pastoral (1816): "I am determined to oppose with all my power the selection of St. Louis; if it be true, what has been written to me, that a theater was opened there. . . . What would it profit a man to inveigh ever so earnestly against the vanities, luxuries and intrigues, when the play-actors may preach, in principle and practice, the intrigues, the luxuries and vanities of the world? That would mean to mingle light with darkness, truth with falsehood, Belial with the God of Israel. And to that I could never give my consent."

A Memorial Tablet.

The new diocese, which Bishop Dubourg planted in St. Louis in spite of the theater, was to comprise the territories of Missouri and Illinois, and temporarily those of Indiana and Michigan. Thus far more than the present province of St. Louis ought to be added to the fruits of this planting of a century ago. Appreciating this fact, the bishops of neighboring districts will come to the Old Cathedral celebration on January 6, as well as those in the province.

The Province of St. Louis, as at present constituted, and the bishops who officiate will be participants in the centennial, are, besides Archbishop J. J. Glennon: Diocese of Concordia, Kan., Bishop John F. Cunningham; diocese of Kansas City, Mo., Bishop Thomas F. Lillis; diocese of Leavenworth, Kan., Bishop John Ward; diocese of St. Joseph, Mo., Bishop Maurice F. Burke; diocese of Wichita, Kan., Bishop J. J. Hennessy.

Archbishop Ireland of St. Paul had been invited to preach the centennial sermon, Archbishop Ireland having been the prelate who gave to St. Louis the title, "Rome of the West," but as he is not in good health, his place will be taken by Archbishop Glennon. A visit-

ing prelate will officiate at solemn pontifical high mass. A memorial pamphlet is being prepared by Rev. John Rothensteiner, secretary of the Catholic Historical Society of St. Louis, and Rev. F. A. Holweck, for distribution at the time of the celebration.

Father Rothensteiner has unearthed many "evidences of humanity" in the early struggles for a St. Louis Cathedral. In the first place, the reason for coming this far north to place a cathedral was caused by lack of harmony in New Orleans, of which the priest says: "But how did it come to pass that Bishop Dubourg, who had been appointed for New Orleans and not for the comparatively insignificant village of St. Louis, and who in his letters frequently styled himself 'bishop of New Orleans,' should take up his residence in St. Louis and establish there, and not in the South, his great foundations, the seminary, the house of the Jesuit fathers, the mother house of the Ladies of the Sacred Heart, and even a Cathedral church?"

"It is a case of God's beautiful providence, using the malice of men in furthering the progress of the church. The recalcitrant priests and people of New Orleans became the great benefactors of St. Louis and the entire Western country, by diverting the good that was intended for them into other more receptive channels."

And there were malcontents in St. Louis. Record is found of a certain "Mr. L." who didn't want a cathedral, anyhow. He arose in meeting, and in the presence of the bishop spoke these caustic words:

"I am far from disapproving the choice that Bishop Dubourg has made of this city for the place of his ordinary residence. He is a bishop and is therefore at liberty to fix his abode in whatever part of his diocese he may think proper to select; but, in as much as it concerns the inhabitants of St. Louis, I see no particular reason why they should contribute to the expense that he will consequently incur.

"The expenses of a diocese should be

divided among the whole population; it is not just that they fall upon us alone. We have a parish church, we give our pastor a proper salary; this will be quite enough for our share. If the church is going to ruin, it is our duty to repair it; and though we have no pastor at present, let one be sent us, and we will cheerfully receive him. But as to the bishop, we are not obliged to do anything, because his permanent residence belongs alike to all."

When Bishop Dubourg started to build his "cathedral," ultimately a small church and residence, an "Episcopal palace," which looked like a barn," as he said, the first list of pew holders and subscribers of 1818 was very small. They are recorded: "Thomas McGuyre, Jeremiah Connor, Thomas Hanley, John Mullanphy, B. Berthold, Thomas Brady, John McKnight."

Things were at such a low ebb that the missionary, Felix De Andreis, tells of the statement of a leading citizen: "If Bishop Dubourg had not come to our relief the last spark of faith would have been extinguished in our country."

Bishop Dubourg was a native of San Domingo, and is said to have been "endowed with the elegance and politeness of the courtier, the piety and zeal of an apostle and the learning of a father of the church." He was unable, it was said, to look at anything except on a large scale. The venerable Mother Seton wrote of him: "Rev. M. Dubourg, all liberality and schemes from a long custom of expending."

It was under such a bishop that the project was begun for the splendid stone cathedral, completed in 1834, which is still a model of beauty and spaciousness, and which is being restored under Mgr. J. J. Tannrath, as nearly as possible to its appearance in the days of the French regime, when Walnut street, its site, was Rue de la Tour. But its realization came later than Bishop Dubourg.

Dr. Souvay, in his researches, has discovered that, however liberal Bishop Dubourg was for his diocese, his personal habits were the most frugal. Judge Bernard Pratte of St. Louis, happening

to see the plain spruce cot on which the bishop slept, sent him a better bedstead. Dr. Souvay has translated the bishop's letter of thanks:

"My palace is too small and too shabby to admit so decorative a piece of furniture. You will, therefore, my friend, allow me to exchange it for something more useful."

"Bread is what I need, I and my household. Everything here is unreasonably high, and I dare not treat myself to the smallest piece of furniture."

Another letter of Bishop Dubourg's, under date of December 4, 1818, found by Dr. Souvay, puts Hoover and all Hooverites to shame. It reads:

"I have suppressed coffee in my house for the evening meal, because the expense is twice as much as everything else, especially now that this article, like sugar, is scarce and extremely dear, owing to the low stage of the river. We have potato soup, or cabbage we have a

glorious supper; at least soup, or onion soup, or pea soup, and, with a dish of meat or a little cheese, everybody does as if he were quite satisfied. I shall find a substitute for coffee at breakfast also."

The new cathedral was in Bishop Dubourg's mind from the very beginning. He arrived on Monday, and on Thursday he stated that the dimensions would be of 150x70 feet. At the first appeal \$6,566 was subscribed, and finally the cost rose to \$30,000. On Christmas, 1819, services were held in the church for the first time. It was never entirely completed as Bishop Dubourg had desired, and it remained for his coadjutor and successor, Bishop Joseph Rosati, to build the great stone cathedral known today as the "old Cathedral," and dedicated in 1834.

But Bishop Dubourg's cathedral had its early fame, and \$20,000 for a church in those days was a prodigious sum. It is spoken of in an 1821 St. Louis Direc-

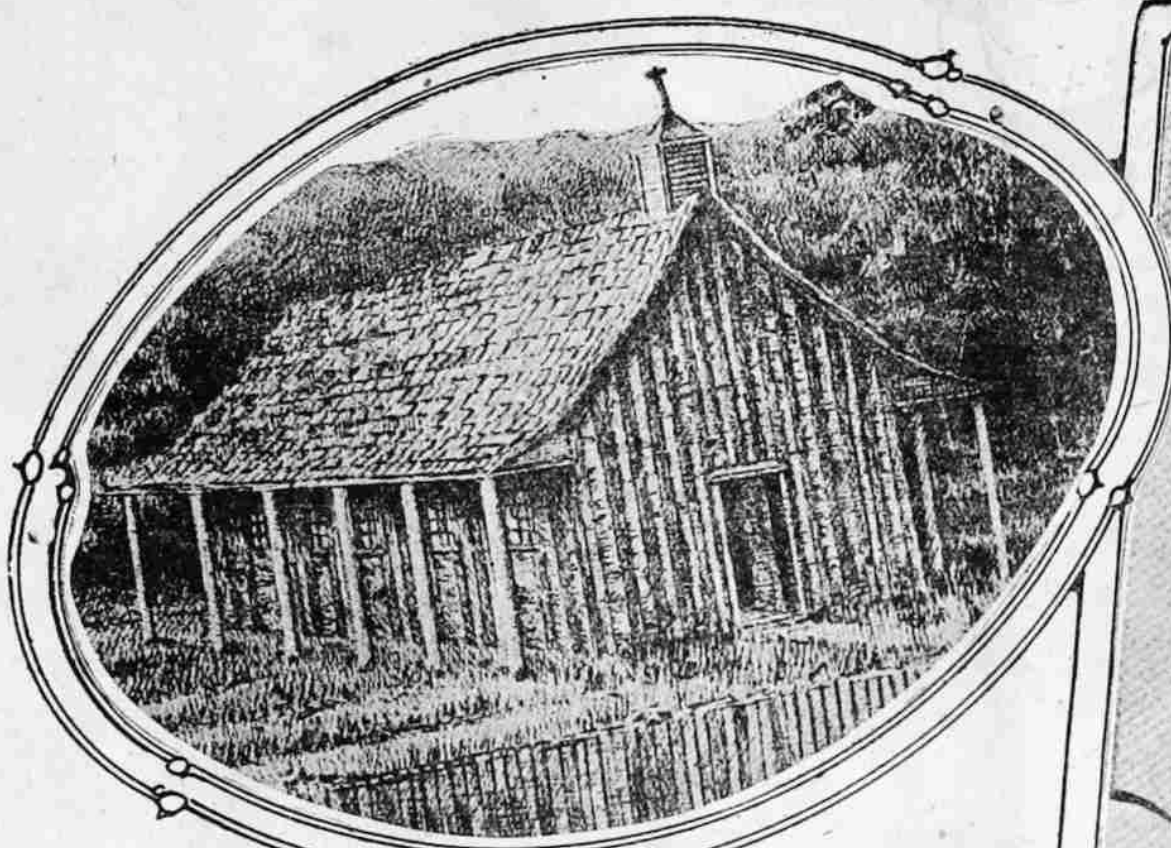
tory as "having no rival in the United States for the magnificence, the value and elegance of sacred vases, ornaments and paintings, and indeed few churches in Europe possess anything superior to it. It is decorated with the original paintings of Rubens, Raphael, Guido, Paul Veronese and a number of others by the first modern masters of the Italian, French and Flemish schools."

This church stood on the corner of Second and Market streets, as the churchyard, carefully fenced from Indians and all marauders, extended from Walnut to Market. In the summer of 1818 Bishop Dubourg started the diocesan seminary at the Barrens, out of which Kenrick Seminary has grown.

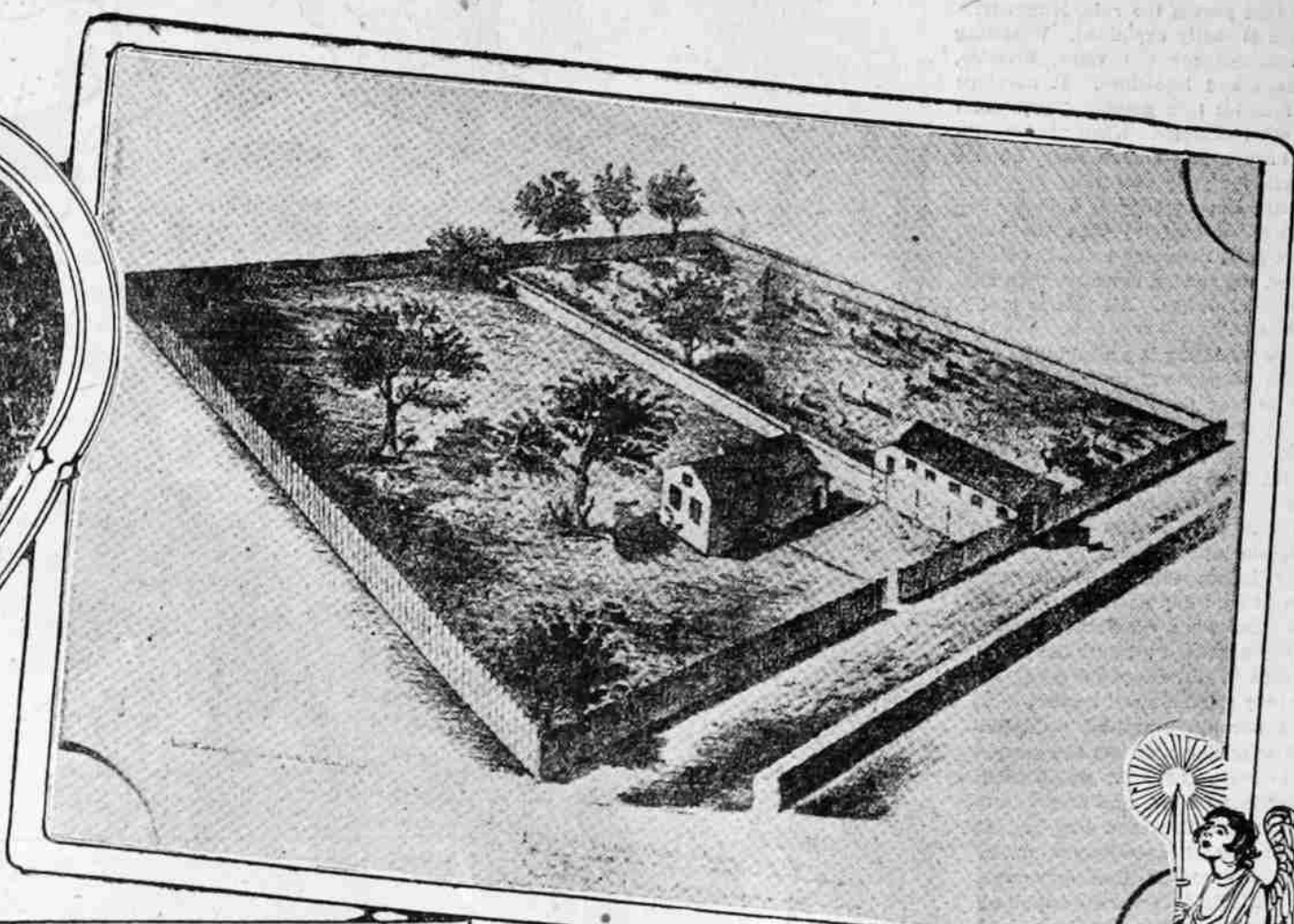
Where the Fault Lies.

"But," protested the wayward son, "you should make allowance for the follies of youth."

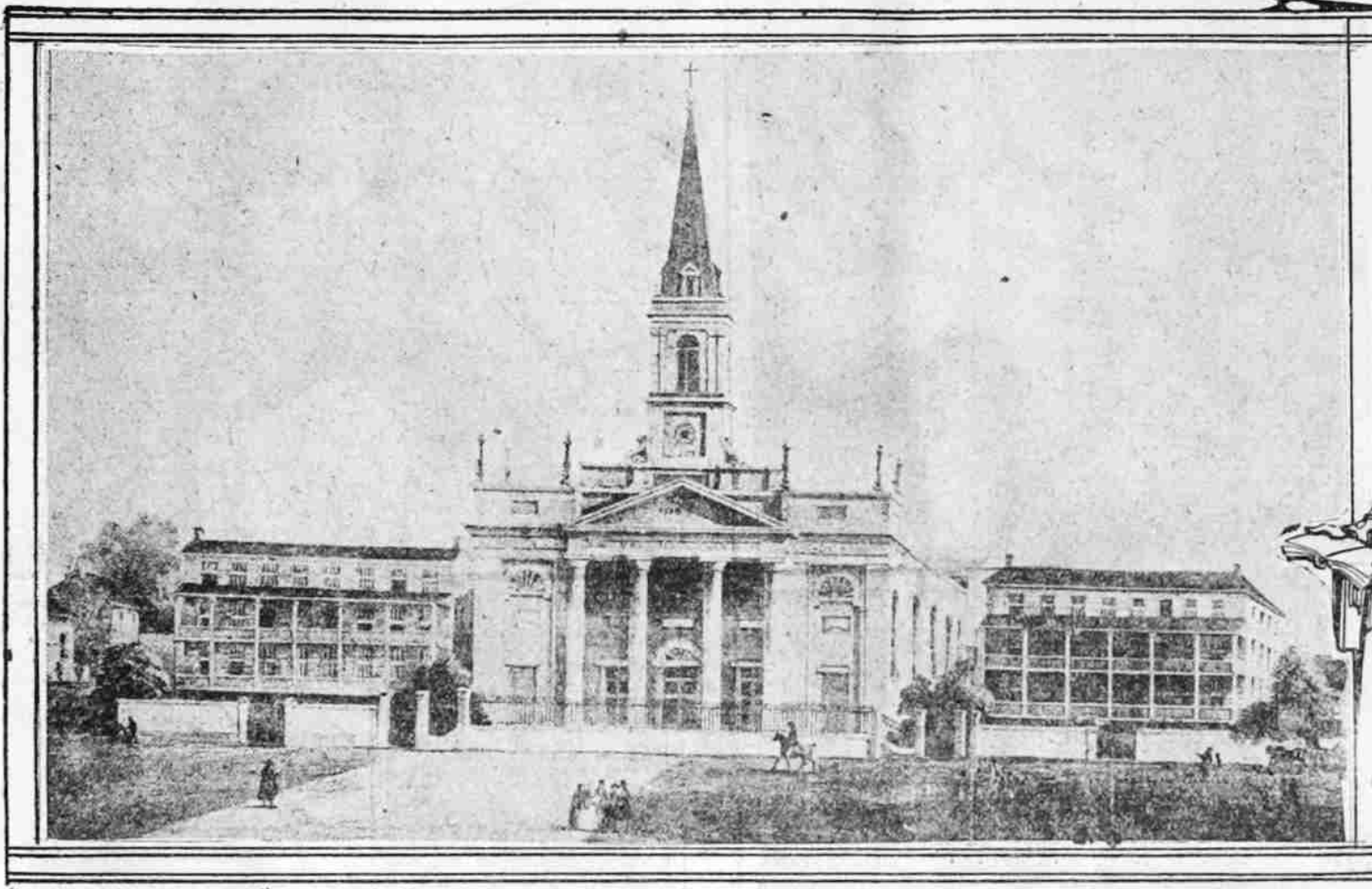
"Huh!" growled the old man. "If it wasn't for the allowance you get there would be less folly."



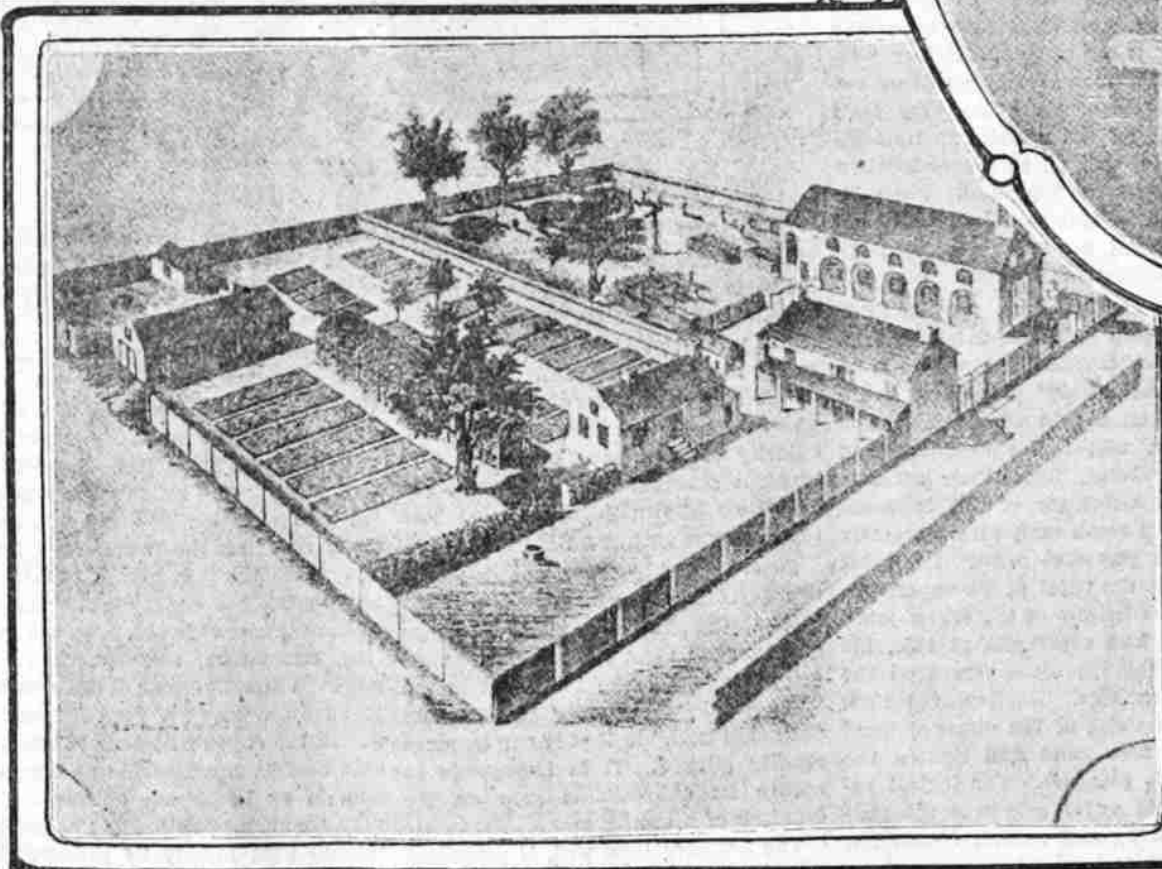
THE CHURCH BUILT BY THE SPANIARDS IN 1777



FIRST CATHOLIC CHURCH IN ST. LOUIS, BUILT IN 1770



"OLD CATHEDRAL" AS BUILT BY BISHOP ROSATI (STRUCTURALLY AS IT STANDS TODAY) WITH RESIDENCE OF BISHOP AT RIGHT, AND ORPHANS' HOME AT LEFT. DEDICATED 1834



BISHOP DUBOURG'S CHURCH BUILT IN 1819, WITH SURROUNDING PROPERTY AND FENCE PROTECTING FROM INDIANS



BISHOP LOUIS WILLIAM DUBOURG

SUPERSTITION RULES CHINESE OPPOSITION TO RAILROAD BUILDING

The great drawback to Chinese railroad building is not due to the imperial laws or governmental opposition, but to the national veneration for the dead.

The biggest crop produced by the land of the Celestials is its crop of grave mounds. All over the great plain and in the neighborhood of every city and village you will see fields of these mounds. They are of the size and shape of a good-sized haystack and are usually covered with grass.

Upon them the donkeys and the buffaloes feed, and in most cases there is no stone or slab to mark the name of the ancestor who rests beneath. Over each of these graves is supposed to hover a ghost, and connected with every Chinese family there is a spirit which regulates its daily life.

This spirit is called the Fungsi, and the Chinaman thinks that the most terrible thing will happen if it becomes displeased. He believes that it is opposed to railroads and that it would resent the building of a road near its own particular grave mound, and this, curious as it seems, is one of the greatest influences against railroad building in China.

Just a Few Silps.

A little boy carrying some eggs home from the shop dropped them.

"Did you break any?" asked his mother when he told her of it.

"No," said the little fellow, "but the shells came off some of 'em!"

"Are you going to rusticate this summer, Mrs. Comeup?"

"No, indeed; we're just going down on the farm."—Baltimore American.